Volume LX CHICAGO, SEPTEMBER 5, 1907 Number 1

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

WITH respect to knowledge, we are to reason and act exactly as with respect to food. We no more live to know, than we live to eat. We live to contemplate, enjoy, act, adore; and we may know all that is to be known in this world, and what Satan knows in the other, without being able to do any of these. We are to ask, therefore, first, is the knowledge we would have fit food for us, good and simple, not artificial and decorated? And secondly, how much of it will enable us best for our work; and will leave our hearts light, and our eyes clear? for no more than that is to be eaten without the old Eve-sin.

—*John Ruskin in The Stories of Venice.*

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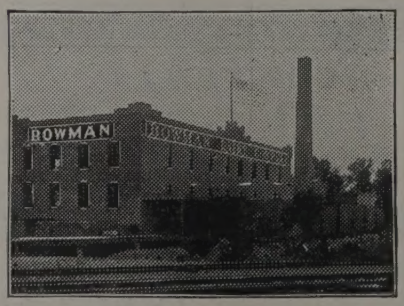

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LX | THURSDAY, SEPTEMBER 5, 1907 | NUMBER 1

So is the kingdom of God,
As if one should cast seed in the ground,
And should sleep and arise, night and day,
And the seed should spring and grow up,
He knoweth not how, for the earth
Bringeth forth fruit of herself.

—*Ernest Crosby in Broadcast.*

The September *Century* magazine would be dear to the UNITY readers if it contained nothing but Horace Traubel's article on "Whitman in Old Age," and David Homer Bates's five articles on "Lincoln in the Telegraph Office." This number treating of Lincoln's family relations is full of delightfully refreshing material. Lincoln is not yet exhausted and there is no indication that the public is in danger of wearying of him.

No more instructive series of articles appears in current magazines than the Reminiscences of Carl Schurz running in *McClure's* magazine. The September number contains his account of the battle of Missionary Ridge and his estimate of Andrew Johnson which, like preceding articles, reveals the frankness of the man and the culture and refinement which do not interfere with his being an idealist and an enthusiast. We wish Germany could send us another installment of such men as Carl Schurz, men enamored of democracy, men who are capable of an enthusiasm, not ashamed to pursue an ideal.

In presenting this annual Educational number of UNITY at the threshold of the academic year, it is not with the expectation that it will affect the decision of any reader. The year's plans are already made, the college or seminary is selected, the course is practically determined upon. It does not matter much which school the young man or woman attends, perhaps it matters still less what course of studies during the undergraduate years are pursued; it does matter much what temper is carried into this school and with what spirit the studies are pursued. Emerson's rule is not a bad one for the college student, "Select your man, not your studies"; and Channing's words are timely, "Better a child should be taught an error under a spirited and consecrated teacher, than to be taught truth listlessly and in a spirit of indifference." This number of UNITY is dedicated to earnest study, to the serious minded. The highest joys are known only to the workers. Peace and power dwell not with the fun that is rooted in selfishness and idle habits.

Bishop Andrews of the Methodist church has been airing the problem of amusement again and the *Literary Digest* for August 24th gives a resumé of his argument against the attempt to control amusements by rules and by-laws. The Bishop is eminently sane, and still the question of amusements is the pressing question of the times. The poorer classes have too little time to laugh; the more favored classes spend far too much time in laughing. In the beginning of these college days it is well for the young men and women, who are leaving homes where hard working parents economize that they may be educated, to carefully discriminate between the college career that is the study opportunity, a time for hard though joyous work, happy though serious thinking, and the college career that is a social function, a season of fun and hilarity, a merry round of fraternity or sorority dissipation and social confidences. There is a time to dance, doubtless, but there is also a time for study, and mental growth and spiritual strength come not from confusing these two times. Even though the economy of time and strength is defied, there still remains the economy of dimes and dollars which ought to rest heavily on the conscience of the young man or young woman who is living on the sweating toil of drudging father and mother at home.

The *Chicago Tribune* in a recent editorial on "Educative Farm Shows" discusses the pertinent question, "Is it not possible that the symbolic hay seed of the future must be looked for in the hair of the city youth rather than in that of his highly evolved country brother?" There is more wisdom than humor in this question. The conventional country gawk, which in the estimation of the city youth is typical of the country, is fast disappearing and in his place has come a young man well dressed, well combed, and, what is more important, well mannered. Through the aid of fairs, agricultural institutes, one or more years in academy or college, the young man who has grown up in the country knows something of most of what the city youth is acquainted with and much besides, not the least of which is the knowledge which makes him courteous to the man in blue jeans as well as to the man in a golf suit. He knows enough to carry his manners into the city, while too many of the youths of the city leave their manners behind them when they go into the country and display a vulgarity of boisterousness and rudeness in the presence of the honest and intelligent residents of the countryside that reveal the

boor. In considering the problems of education, it is well to make note of the fact that the education that does not give to the child courtesy and gentle manners misses one of the most precious gifts of culture.

The *American* magazine is nothing if it is not heroic. We have rejoiced in its adventurous spirit as it sallies forth like a true knight errant to right wrongs and to down iniquity. We believe that Lincoln Steffens, Stannard Baker, Ida Tarbell, saying nothing of the wise man who sits in the "interpreter's house," are contemporary prophets who do much to advance civic righteousness, and we rejoice in the magazine that gives them pulpit space. But we can hardly think it worthy of an earnest journal, whose aim it is to advance that culture that is symmetrical and the progress that is permanent and the religion that is rooted in reverence and justice, to undertake to lift Billy Sunday into respectable company, much less to give him a place among the evangelists of love and reason. It is going a great ways out of the way, as it seems to us, to quote the high sentences of Paul, with which this article closes, in justification of the mountebank methods, archaic theology and vulgar defiance of the truths of science, history and the social amenities which so conspicuously constitute the stock in trade of this passing sensation. It is well in summing up the good that comes from such a ministry to remember Emerson's maxim: "That cannot be good for the bee that is not good for the swarm." And the individual lives that may be touched by such methods will hardly atone for the communities that he has set by the ears, the theological prejudices that he has fanned into a flame, the noble and honest men he has caricatured, leaving the spiritual barometer of the community, as indicated by peace and sanity, several degrees lower than he found it.

An Autumn Song

Comes the pleasant autumn time,
  And the leaves are getting brown;
Loosened from their summer hold,
  They are softly wavering down.

What a carpet warm and bright
  Make they in the sheltered ways!
What a splendor on the hills,
  Filling many hearts with praise!

Countless as the upper stars,
  Asters glorify the sod,
And the gentian, crisp and cool,
  Lifts its slender cup to God.

Homeward from his ripened field
  Goes the farmer's loaded wain,
Ruddy with the orchard's yield,
  Yellow with the golden grain.

Oh, the bounty flowing free!
  Oh, the beauty sweet and rare!
Let the nations curse and kill:
  Nature, thou art good and fair.

—*John White Chadwick.*

An act of goodness is in itself an act of happiness. It is the flower of a loving inner life, of joy and contentment.—*Maeterlinck.*

Concerning Endowments

In planning for an Annual Educational Number our scheme included three studies of institutions devoted to the higher education: one, on state universities or institutions supported by a tax levied on all the people; one, on the so-called Christian college or school backed by some denomination and maintained by the generosity of individuals and organizations specially interested in the propaganda of religion, and a third, on universities independent of state and all sectarian manipulation. In this latter class the names of Harvard, Yale, Princeton, Chicago and Johns Hopkins are most prominent. These institutions are sustained by endowment funds representing the generosity of individuals, who, though dead, are still active through their accumulations in the higher life of the world.

The article on the Endowed Institution is unfortunately delayed and cannot appear in this number, though we hope to be able to present it at no distant date. Meanwhile it may not be amiss to discuss within the limits of an editorial the general problem of endowments, for there are earnest and public-spirited citizens who are developing a keen distrust of accumulated funds on ethical grounds and who are armed with ready epigrams, such as, "Free gifts are paralyzing"; "that which is not worthy of direct support by those interested is not worthy of perpetuation," etc., etc. To all this it may be replied:

No institution of learning is or can be sustained by its tuition. Here, as elsewhere, the last generation is standing on the shoulders of preceding generations In a very real and true sense the life of the child begins where that of the parents left off. President Eliot of Harvard is credited with saying "There can never be a great university without great elms," and all great elms are century products. Annuals afford little shelter from summer heat or winter storms; for these we are necessarily dependent upon the forethought of our fore-elders. The same is true of science, history and literary lore. "Other men have labored and we have entered into their labors," is true everywhere. The school of today in order to be as good as the school of our fore-elders must be better, and that better is made possible only by the accumulations of the past. Here is one road to a sure immortality, one guarantee of deathlessness. The dead hand is still alive and active in the funds it set apart with which to do the world's work.

And the facts of history prove that endowments are not opiates to make complacent the conscience of the living and inactive the hands that are now "making" money, but on the other hand, they are a stimulus provoking further effort. "A fig tree looking upon figs becomes fruitful," says the Arabian proverb; "to him that hath shall be given," is another maxim magnificently justified by history. Generosity is contagious and capital draws capital—rightly so. The acquisitive instinct is conservative and takes shelter in safe places and no investments prove so safe or ex-

posed to so few dangers of misappropriation as the investments in the institutions that seek the higher good of society. Hospitals, colleges, universities, libraries, academies, seldom appear in lists of bankruptcies.

But endowments are not only justified, they are exacted by the laws of equity as well as of economy. However legitimate the fortune claimed by the individual, the unearned increment constitutes a large proportion of it. No money maker, however honest, could make much money all alone. The public life has entered into his private fortune; the laborer's sweat, the mother's vigilance, the teacher's devotion, the preacher's warning and inspiration have entered into his dollars; they constitute a part of the bonds and the deeds he calls his own. Owing to the clumsiness of human law the legal title must be vested in the individual; for the present at least, we must say, suffer it to be so. But the ethical title to the smallest bank account, as well as to the most stupendous of swollen fortunes, is vested in public weal and in the commonwealth, and when the capitalist dedicates a portion of what he calls "mine" to public service, when he sets it at work in the world, he but gives it to its rightful owners; he is transferring his trusteeship, which at best is limited to his one lifetime, to a more adequate and a perpetual trusteeship. The logic that would demand that churches, schools, institutions should preserve their virility by learning to do without the accumulations of funds or the potency of endowment, would also discourage the planting of elms and the nurture of orchards, the construction of highways and the building of bridges.

The state institutions have a splendid vantage ground in the democracy they represent, the freedom from taint of personal greed and the fear of wealthy men's ire. The so-called denominational school has theoretically great strategic advantage in the fact that it can place the emphasis of culture where the emphasis belongs,—on religious and ethical instruction,—without interference of political demagoguery or trespassing upon the liberty of conscience and the freedom of thought as they interpret it. For these reasons the influence of state universities is destined to grow; into their hands must be entrusted more and more the higher education of American youths. And for these reasons the so-called "Christian college," the denominational school, deserves to hold its place for a while in the esteem of the community, until religion becomes so reconciled to science and ethics becomes so intrenched in law that the comparative method, the scientific attitude of mind, will be trusted in the study of religious, as in the study of biological, problems. But the instituton that represents the cumulating life of generations, the ever enlarging power formed out of the consecration of generations, will ever remain. The great university centers of Europe, Oxford, Cambridge, Leyden, Paris and the rest, are such because they represent the devotion of a thousand years and more. The money as well as the brains, i. e., the work of the hands, the muscle sweat, as well as the work of the mind—the brain industry, of mediæval times are active in those centers still, and because they worked and saved and endowed these today are the forward looking centers of thought and culture. Tainted money, like troubled waters, grows clear and pure by motion. The taint is in the man and not in the money; and the tainted man will be forgotten; his name will lose its potency; it cannot be saved by any forethought of the charter or energy of the printing press. The wise donor is content to part with his money, content that his name may sink or swim according to its own specific gravity, knowing that money consecrated to high purposes and entrusted to honest hands will float, and as it passes down the stream of time it will continue to bless human kind, which will transmute the gold into songs and ideas. Thus will meanness, cruelty and crime be transformed by the genius of history into imperishable forces represented by intelligence, fellowship, enthusiasm and love. Funds invested in this direction are invested in the banks that do not break. Let those who have money make haste to pay their debts, the most sacred of which can only be paid forward. They were born into a world of privileges; it is their business to augment these privileges so that the next generation will be the richer and not the poorer for their having lived.

The University Ideal

The former president of an American university, speaking last June at commencement exercises which he had been invited to adorn with his oratory, delivered himself of the following message to his student audience:

> "Keep step with the procession. It is a pretty good crowd, and it is generally moving in the right direction. Act with a party; yell for a ticket; whoop it up for the flag."

The advice is hardly necessary for the average college student, who is only too apt to regulate his life by philistine standards. But it offers cause for melancholy contemplation when we contrast it with the kind of advice that used to be offered upon such academic occasions. We have been called upon of late years to witness the replacement of the old-time clerical university president by the president versed in practical affairs, and have been expected to applaud the change as a sign of progress. Progress in some directions it doubtless does indicate,—in the management and enlargement of endowments, in the efficiency of administrative machinery, and in the creation of a general impression of bustling prosperity. But it is a progress that may be dearly purchased at the price of dignity, or of a weakened consecration to the ideals of which a university should be the visible embodiment. It is a progress that may mean, indeed, nothing less than a parting of the ways. For what can there be in common between the sentiment that clings about the "Veritas" of Harvard and the "Dominus Illuminatio Mea" of Oxford?

Reverence for truth, concern for the things of the spirit,—these are musty old ideals that have had their day. Keeping step with the procession is evidently the counsel of practical wisdom, concerned with the importance of being a good fellow, of letting well enough alone, of substituting realities for dreams,—all with

the object of getting through life comfortably. We are far beyond the foolish notion of the Shorter Catechism respecting the chief end of man. It is clear as daylight that his chief end is to make his "pile," and enjoy it afterwards with what remains to him of capacity for enjoyment. An Irish moralist much in vogue just at present assures us that the man who should lose the whole world to gain his own soul would make an astonishingly bad bargain; and the opinion received delighted acclaim. Institutions, no less than individuals, are moulded by the pressure of current opinion; and it is not surprising that even universities should now and then hearken to the counsels of a base opportunism.

Yet there is an older ideal of university influence that it would be well not to forget, even when our intellectual life seems most at the point of suffocation in the welter of present day materialism. It is the ideal formulated in severely simple speech by Newman when he says:

"A university training is the great ordinary means to a great but ordinary end; it aims at raising the intellectual tone of society, at cultivating the public mind, at purifying the national taste, at supplying true principles to popular enthusiasm and fixed aims to popular aspiration, at giving enlargement and sobriety to the ideas of the age, at facilitating the exercise of political power, and refining the intercourse of private life."

It is the ideal embodied in the glowing eloquence of Arnold's apostrophe to Oxford:

"Adorable dreamer, whose heart has been so romantic! Who hast given thyself to ideas and to heroes not mine, only never to the Philistines! Home of lost causes, and forsaken beliefs, and unpopular names, and impossible loyalties! . . . Apparitions of a day, what is our puny warfare against the Philistines, compared with the warfare which this queen of romance has been waging against them for centuries, and will wage after we are gone."

The advisability of yelling for a ticket, and of whooping it up for the flag is, strangely enough, not even hinted at in these expressions of old fogyism; nor is there any suggestion that in keeping step with the procession is the sum of practical wisdom. Such counsels may win the cheap applause of a pack of thoughtless undergraduates, but to the serious mind they are of melancholy omen.

The temper that is the product of University discipline should, to prove itself worth what it has cost, repudiate the very thought of a life controlled by impulse and swayed by partisan prejudice. These are the forces that have caused nearly all the mischief recorded in the annals of human history, and the trained intelligence is under bonds to oppose a solid front to their menacing array. And so far from its being proper for the educated man to keep step with the procession, it is his most solemn duty to get well in advance of it, and to keep step only with those who know what the goal of the procession should be. His course should be that described with a fine sense of responsibility in one of Ibsen's letters:

"I maintain that a fighter in the intellectual vanguard can never collect a majority round him. In ten years the majority will, possibly, occupy the standpoint which Dr. Stockman held at the public meeting. But during these ten years the Doctor will not have been standing still; he will still be at least ten years ahead of the majority. As regards myself, at least I am conscious of incessant progression. At the point where I stood when I wrote each of my books, there now stands a tolerably compact crowd; but I myself am no longer there; I am elsewhere; farther ahead, I hope."

For the educated man to keep step with the procession is for him to abdicate his well-earned leadership, to annul the patent of his rank in the aristocracy of intellect.

This aristocracy rules indeed by divine right. All others are artificial creations, protected by mercenary cohorts, and embodying the selfish interests of class. This alone, by the very principle of its establishment, by the *cachet* of its honorable distinction, exists for the good of humanity, and its titles are secured by an indefeasible claim. Nature, no doubt, does most to determine what persons shall be the proud possessors of these titles; but it is the university (taken as type of all the organized instrumentalities of culture) which searches out the individuals whom nature has thus marked, and transforms most inglorious Miltons into vocal personalities of renown. And once approved of this aristocracy, as Ruskin reminds us, a man may never become an outcast save by his own fault. It is an aristocracy in which responsibility goes hand in hand with privilege, and which values the latter chiefly because it entails acceptance of the former, and thereby makes for the service of mankind.

The university, in its function as thus conceived, does not attempt to "whoop it up" for any cause whatever. Not by vociferation, but by the refined method of the persuasive reason, are its ends attained. It stands aloof from the turmoil of the market-place and the contention of the arena, not indeed without sympathy, but certainly without noisy participation, content that its sane and reconciling influence should promise to prove effective upon the far-reaching future. Other agencies for the elevation of thought and conduct may lose their hold upon men and lapse into desuetude; but the university precisely because it is universal in its nature no less than in its name, taking all knowledge and life for its province, must persevere in its beneficent leadership. This obligation is brought home to us here in America by the words of the editor of *The Hibert Journal,* who recently paid us a visit. He said:

"I have been greatly struck with the interest shown in the higher ethical and religious aspect of things by the men who are responsible for the teaching in your universities—I mean, of course, men who are not professionally engaged in the service of religion. I believe this will have a profound effect on the young men who pass through these colleges. I may be wrong, but it seems to me that the moral guidance of the nation is coming rather from the universities than from the churches as such."

There is much to justify this prediction in our present-day university activity. But it must be understood that the moral guidance in question will not be commensurate with, or very definitely related to, the showing we make in material equipment, in imposing educational statistics, and in the multiplication of special schools of science. It will be measured in terms of quality rather than of quantity, and the spirit in which our universities meet the demand upon them will provide the real test whereby we may know whether they are concerned with substance rather than with shadow, with the core of intellectual endeavor rather than with its outward trappings.—Editorial *The Dial, August 16, 1907. By permission.*

Wave Your Hand to Care

Get out into the morning
And breathe the blessed air;
Light up your soul with sunshine
And wave your hand to care!

Go where the streams are singing—
Stand where the skies are fair;
God's bells of joy are ringing—
So wave your hand to care!

—*Frank L. Stanton.*

The Christian College

By J. H. T. Main, President Iowa College, Grinnell, Ia.

What is the special value of the "Christian college as compared with the state university and the large endowed institution?" It is rather difficult to answer this question. It might be assumed from it that there exists an institution called a college which in the nature of the case is Christian, and another institution called a state university which is not Christian. The college may or may not be Christian; the university the large institution, may or may not be Christian. The fitness of the term will depend upon circumstances quite independent of the educational character of the two classes of institutions. There is, however, one kind of institution where the atmosphere is charged with high ideals and where the momentum of things is in the direction of a practical realization of the Christian spirit; there is another kind of institution where this is not the case. We might, as the term is generally used, call one of these two classes Christian and deny the term to the other.

How has the term Christian as affirmed or denied of certain institutions originated? A brief review of the facts will be illuminating. All of our older colleges and universities were Christian institutions in the narrower technical or denominational sense of the word. Harvard, Yale, Princeton, Columbia were avowedly founded for the purpose of fostering religion and preparing young men to be ministers of religion in the church or in public life. The motto of Harvard—Pro Christo et Ecclesia—might equally well have been the motto of all, or practically all, of the colleges founded within the following two hundred years. The motto was no empty form of words. It was carried out in letter and spirit. There were in the college daily services of prayer and praise in addition to regular instruction in subjects having as their aim the support and defense of the Christian religion as interpreted by the accepted creed. Education was hence the handmaid of their religion, was the chief instrument for giving social and cultural currency to those elements in it which they regarded as fundamental.

The whole theory of education as understood by our fathers is well stated by President Hitchcock of Amherst in his farewell address. He said: "The whole number of graduates to 1854 has been 1,094, of whom 479 have become ministers and 51 foreign missionaries. Among the undergraduates there has always been a decided majority of professors of religion. The number this year is 150 out of 238, or nearly two-thirds. So much for the success of the first grand object of the founders of the institution." The last sentence states the motive in education not only at Amherst but in all the leading institutions. The college was a branch of the church; its business was to make religion, as interpreted by its founders, operative in education, and the failure of its religious aim would have been counted as a failure to achieve its primary purpose. The debt that education owes to the church and religion is immeasurable. This is true in general; it is particularly true of America. The founders of our higher educational institutions were defenders of the faith, and they put into education a spirit of devotion, and a positiveness of aim in relation to the highest Christian ideals which still continues strong and vigorous, though the articles of faith to which they clung have lost their power as directing forces. The college, as a true educational institution, will never again be a part of a plan to establish faith in a particular form of belief. Judged by such a criterion there are few or no Christian colleges; but this is not the criterion by which we are to judge. From the beginning till now this fundamental proposition has been a central motive of education, namely, that the final values of education are to be realized primarily not in the intellect, but in the character. This is precisely what our educational fathers meant to emphasize when they insisted that their religion should be in control of education. If we assume that our aim today is the same essentially as theirs, it may well be questioned whether we achieve it as well as they. With our endowments, our libraries, our appliances and all the machinery of the modern college, large or relatively small, do we secure results equal to those secured by them with little or no "machinery" but by direct, insistent appeal to the individual student?

Of course the old method of personal supervision and religious instruction could not continue. The colleges grew in numbers, and the population of the country gradually became more heterogeneous. The youth of all sects and of no sect sought instruction in the colleges. It is surprising that in the face of these changing conditions for many years no perceptible change was made in the methods of government and instruction. It is a remarkable illustration of the force and persistency of a tradition based on a noble ideal.

With the coming in of the state university a new epoch in education in America begins. In the nature of the case the state university could not represent a church, nor give instruction in religion. It was the creation of all of the people of the state, to be supported by Jew and catholic and protestant and agnostic. It was obliged to be fair to all. The easiest, possibly the only way to do this, was to abandon religious services and religious teaching altogether. Hence, the state university stands at the opposite extreme from Harvard as originally conceived, the one founded to teach religion through the medium of education, the other to furnish an education divorced from specific religious instruction. This is not to the discredit of the state university; it was the only way to escape an interminable difficulty. Besides, in some cases the university had no voice in the matter; it was decided for it by the state legislators. But the result is that the state university and large composite institutions of similar type rest under the charge of being agnostic and non-Christian. This is too often true since it is the natural result of a neutral or negative attitude, but it is not the necessary result of the conditions outlined. Religion as related to creed, or dogma, or special technical instruction has no place in modern college education. The state university should have our gratitude for what it has done toward eliminating all vestiges of such teaching. But religion is something different from this. It is based on nothing passing and incidental, on nothing external to our own natures, but on that which is fundamental in them. The fundamental principles in our own souls are the principles by which true religion is established, and are just as certain in their action and results as the principles of science or mathematics. They have their expression in genuine and wholesome living. Cultivated aright they bring us into harmony with the great saving spirits that have illuminated the world, and with Christ, and with God. Principles such as these it is the business of the modern college to teach. It must do it in some way or other, or be recreant to

a great trust. This kind of teaching is the educational basis of character, and it should be the primary purpose of the university college as well as the unattached college to secure it above everything else.

What, then, is a Christian college? Not Yale, as against Harvard, simply because at Yale there are compulsory religious services while there are not at Harvard. Nor, again, is the Christian college the one that is more or less closely affiliated with a denomination while the non-Christian is one not so affiliated. Nor is a college necessarily Christian because it is relatively small while the large institution is not. These points and many others of similar kind help on the one hand to make a college positively Christian, or increase the difficulty of making it so; but they are incidentals. The Christian college may or may not be small; it may or may not be large. The stubborn fact remains, however, that the university college in its pride of cosmopolitanism and liberality, has not only put itself in a neutral and negative attitude toward the distinctive Christian ideals based on the eternal principles in our own natures, but also has well nigh eliminated for the same reason the possibility of personal contact between teacher and pupil, and so fails in that vital point which makes a college an institution wherein the chief aim is character.

Why is it so? Briefly, because the individual is lost in the crowd. Not only has personal supervision in the matter of religious training been abandoned, but in every other subject as well. Personal relationship in any helpful direct way has practically disappeared from our universities, and many of the colleges have followed the lead of the universities in this respect; so that many institutions have ceased to be institutions for the aggressive promotion of Christian principles, and those principles that have most to do with personal character. The student is adrift and it is only due to the momentum of his innate goodness in connection with the necessity of doing certain fixed tasks, that he is saved from destruction.

The Christian college is one that sees the good in the developing youth and devotes itself with all its energies to giving direction and strength to the student's natural momentum for goodness by some systematic method of instruction. The religion of the fathers gave chief attention to the church and its creeds in their college instruction; the religion of the present, so far as it has to do with the college, must give chief attention to the fundamentals of righteousness in the youth. The college, large or small, may not neglect this and do its duty. The college must give the youth some appreciation of the reach of his own nature toward the highest ideals of life which the world cherishes.

How shall it do this? Briefly, by a unification of all that is best in the college life and giving it dominant force in the student body. This can not be done by courses, either voluntary or required, in ethics, or English Bible, or the philosophy of religion. These courses will help. It is to be done chiefly in the following ways: *First,* by a faculty selected with great care and with special reference to a right attitude toward the essentials of Christian living. All efforts to give dominance to the Christian spirit in the college will prove futile if the teachers are not men and women in whose lives the truths of Christian living are not illustrated. The fundamental requirement for a Christian college is teachers of this type, men and women of sympathy and with the personality to make right living attractive living. This is the fundamental requirement; it is the most difficult requirement to meet.

Second, by associating in the work of unification the various student organizations, particularly the Christian associations. A Christian association that puts emphasis on Bible study, on attending the appointed religious meetings, and that gets many interested in its work, is doing a great service, but it is not doing its full duty in the modern college. Its greater work, and the one for which all other activities are preliminary, is to carry the spirit of Christian service out to the student community as a whole, and make it, so far as possible, a vital influence in all student activities. The association with this attitude emphasized as it should be in its work, is able to make a priceless contribution to the college life.

Third, by some practical method of inter-communication and co-operation between students and faculty. The method will be determined by the character and traditions of the institution. The important point is, to create the spirit of co-operation and partnership, and to make it plain that faculty and students together, and not either body alone, are the dominating influence in the college life.

Fourth, by sympathetic leadership in administration, so that there may be effective and practical co-ordination of these and all other uplifting influences that are at work.

The institution that secures most successfully and efficiently such a combination of influences will most deserve to be called a Christian college. It is manifest that the college—the unattached, the independent college—whether large or small, can more easily and practically achieve such an end than the composite institution which we call a university. Hence the unattached college if, as is assumed in this paper, it is rightly organized and adequately equipped, has a preeminent and significant value as an educational institution for young men and women seeking the bachelor's degree.

Student Life in Spain

AN ADDRESS DELIVERED BEFORE THE TOWER HILL SUMMER SCHOOL BY CHESTER LLOYD JONES, OF THE UNIVERSITY OF PENNSYLVANIA, AUG. 2, 1907.

Spain to a greater extent than any of the other countries of Europe is a land of strong contrasts. To this diversity of character both her geography and her historical development have contributed. It is a land cut up by mountain ranges into districts sharply separated from each other, which thus furnish the most suitable conditions for the development of provincial traits and customs. Its complex history, by the succession of racial elements that have in turn swept over the country, has left a mosaic of the various civilizations under which Spain has lived. Iberian, Roman, Visigothic, Moorish and Catholic Christian occupations have each left their impress.

In contrast with the other nations of Europe, these successive dominations have not, as a rule, included the whole country, with the result that there have remained provincial peculiarities of much more striking character in the various provinces than has been the case in the rest of Europe. These peculiarities in Spanish history are evidenced in every phase of Spanish life. They are so strong, indeed, that Spain must be considered, even today, not as a true national entity but rather as a group of provinces with varied and often conflicting interests which are held together now

as they have always been by the power of a militant government. The differences between the provinces of the north and south or between those of the coast and the interior are so great that one might often easily imagine himself to have crossed true political boundary lines as well as provincial.

The distinctions in social classes are hardly less marked. Indeed, Spain remains today in its social organization, of all the larger countries of Europe, the nearest to Mediæval civilization—the country in which the feudal order has its closest modern counterpart. The great mass of the population, though agricultural, is landless and lives for generation after generation in the same province, indeed, upon the same divisions of land. The small landholding class has largely the same attitude of overlordship present in feudal times, though free from the correlative responsibility on the part of the lord which made the lot of the peasant then endurable.

EFFECT ON EDUCATION.

These peculiar characteristics of the national life of necessity have an influence in shaping the educational system. The provincial jealousies which have impeded the efforts of the central government to establish uniform institutions in other branches of the national life have brought it about that Spain has never had a well planned general educational system, even in the primary schools. Not until the beginning of the third quarter of the nineteenth century were several of the provinces willing or induced to yield the control they had formerly exercised over education entirely to the central government, and since that time, due to the internal struggles which have harrassed the country and to the lack of resources, the plans for a national educational system have largely remained unexecuted.

Thus, even today, in the greater part of Spain the educational facilities are lamentably deficient and the common schools, though all in name, leading up to the universities vary markedly in thoroughness. The universities, also, still retain many provincial characteristics and the curriculum is still almost exclusively professional, and professional in the narrower sense.

The chief lines of study are law, medicine, philosophy and theology, and comparatively little emphasis is placed upon those branches of the arts which do not come directly under the traditional divisions of these headings. In this the universities of Spain of the present day form a sharp contrast, not only to our own but to those of Spain itself six hundred years ago. At that time Spain was the great interpreter to the west of the Arabic civilization, then the most advanced in scientific knowledge, and the lecture halls of her universities, especially of Salamanca, drew students from the farthest corners of Europe. At present Spain is pre-eminent in no educational line, though, as we shall see later, it would be far from just to suppose that there is not a desire present to make the curriculum correspond more nearly to that in Europe and America, when once resources make such an adaptation possible. Indeed the University of Barcelona, the most rapidly growing university in all Spain, is typical of this movement to bring an organic connection between the life of the state as a whole and its educational interests. There have already been established in Barcelona courses in the liberal arts as we should understand them, a school of forestry, a school of agriculture, and courses in mining and electrical engineering, and though the student in such universities as Madrid is apt to smile at this instruction in much the same way as many have until recently at least smiled at the instruction in our own agricultural colleges, still the rapid growth of the institution bears witness to the belief on the part of the people of Spain that the instruction here given is in line with the needs of the country.

In Madrid, itself, although the curriculum is still largely professional, during the last two decades there has been a consistent effort to make the instruction more practical and to introduce larger study in history, economics and politics. It is the aim to make Madrid a truly metropolitan institution which shall become a powerful factor in welding together the varied interests of the provinces. It is hoped that by attracting to the capital a large number of young men representing the antagonistic local interests that the university may become a melting pot in which these latter may disappear, and a spirit of *national* as opposed to *provincial* loyalty be created. With this object in view, indeed, the University of Madrid was formed under its present management in the forties of the last century. Until that time the only university in Castile was the one at Alcalá de Henares, located northeast of Madrid. This was an institution quite as provincial as any of the Spanish universities and played a part in the life of Castile similar to that of Saragossa in Aragon, or Granada in Andalusia. The University of Madrid, therefore, in its present organization, is a young institution and the government aims to make its curriculum, typical of New Spain, aims to make it a strictly national influence.

THE SETTING OF THE UNIVERSITY OF MADRID.

The situation and management of the University of Madrid are typical of the two elements most characteristic of Spain in all her history,—the church and the army. To house the new institution the government chose the buildings of two secularized monasteries, and the impression that one receives on entering the long corridors or in walking through the shaded courts of the university grounds is almost the same as that experienced on entering a Spanish building devoted to religion. First one passes the guards at the outer door, fitted out in splendid costumes of bright blue trimmed with gold braid, similar to the dress uniforms of the military, thence along whitewashed corridors, opening on one side into the unheated and rather bare recitation rooms, and on the other looking out through numerous arches upon an open court well kept and planted with a curious collection of slender pines and different varieties of palms. In niches at different intervals there are statues of many of the men prominent in the history of Spain, especially in the history of the church, for, fortunately, the management has been wise enough to leave untouched wherever possible the curious architecture and quaint ornament which was characteristic of the old Dominican monastery. Through these long corridors and around the outer edge of the courts, which the Spanish call "patios," there are always sauntering during the class hours many students, either alone or in small groups, for, though there is a small library in the building, it is not much used and the students prefer to walk about the corridors, talking together in the hours intervening between their various classes.

THE STUDENTS.

The most striking general characteristic in contrast to the American college crowd is perhaps the youthfulness of the students, for the average age at graduation is but little over nineteen in the college department

and graduates at sixteen are by no means uncommon. Almost all are smoking cigarettes, which is the favorite form in which tobacco is consumed in Spain. There is a certain carelessness of manner and freedom in conversation which also strikes one at once, especially if he has just come from the more reserved and dignified atmosphere of a German or an English university.

The varied dress of these young men, walking back and forth in the corridor, indicates how well has been achieved the ambition to make Madrid a center of education for all the provinces, for though the extremes of the provincial peasant costume are not seen, still one realizes at once that the crowd is a distinctively Spanish one and that there are numerous variations in detail in their costumes.

It is quite easy to distinguish the characteristic marks that designate the students from the various provinces, those from Castile and Leone wear around their shoulders a cape of military cut, reaching half way to the knees, or carry it carelessly on one arm. It is, perhaps, the most distinctively mediæval touch in all the costumes, for with the rows of braid, sometimes as many as five in number, it seems to be a remnant of the styles used in the later middle ages or at the beginning of modern times. It would be a mistake, however, to consider this substitute for a cloak as a purely Castilian garment, for to a lesser degree it is in use throughout the peninsula. Many from the north provinces wear a round vizorless cap of silk, apparently an adaptation of the peasant *gorra,* so popular among the farmers of Aragon and Navarre. Typical of those who come from the south, the provinces of Andalusia and Granáda are the shallow crowned, broad brimmed felt hats bound with a brilliant narrow braid, and the peculiar trousers, narrow at the hips and ankles. The predominance of English capital and commerce and of the English rather than French styles in Spain is indicated by a very generous sprinkling of extreme English modes. In fact, among the elité the aping of English extravagances is quite common.

In Spain one meets a greater degree of cordiality, even among the people at large, than is found in the rest of Europe. In meeting strangers less formality is observed, and the traveler in railroad train or diligence feels no hesitancy in speaking to his fellow-passenger. The same characteristic made itself evident among these students. The first instance of this placed me in a peculiar position, for the second day on which I attended classes I was standing watching the procession of students when, quite unexpectedly, I looked up to find that I was being addressed by a young man in the characteristic military cape. I stammered something in reply, saying I had not understood what he had said. Again he repeated his question, which, as I understood it, was, "Do you speak English?" I answered "Yes," and we then entered on as good a conversation as my then very limited speaking knowledge of Spanish would permit. We had talked but a few minutes when it became very evident to me that I had not understood the original question asked me, for my companion proceeded to say how glad he was to find I was an Englishman rather than an American, because for the latter there was not the same cordial reception among the students. I understood that his original question must have been, "Are you English?" not "Do you speak English?" I then had the alternative either to boldly declare my nationality and probably sacrifice the acquaintance I had just made or to sail under false colors by saying nothing, and avail myself of the opportunity to meet many of the students, an opportunity of which I was anxious to take advantage. I decided to adopt the latter course and throughout my stay in Spain passed among the Spanish students for "El Ingles" or "El Mister," for, though I tried repeatedly to tell them my real name, it seemed impossible to get them to pronounce it in anywhere near the way it should be said. They could pronounce it as we would Chontz or give it the true two syllabled Spanish pronunciation with the peculiar rasping J tones, but never could get it right. All of which goes to show that no matter how common one's name he may find himself distinguished if he goes far enough away from home.

My companion soon introduced me to several of his acquaintances, and I at once found myself the center of a gracious and half curious group. I am sure that there was in this nothing unusual on account of any peculiarity of my own, but that that sort of a reception would be met by practically any foreign student in a Spanish university. For it has been so long since students from abroad have gone to Spain in large numbers, that the advent of one is now a distinct event in university circles and I found that in all the classes I attended the students were anxious that I should at once meet the professor, who always, apparently at least, seemed especially surprised and pleased to find a student from abroad in attendance at his classes. The same deference was shown by the students. Indeed, the foreign student in the universities of Spain need never feel that he will be neglected, but rather that, at times, he will be unwelcomely lionized.

THE STUDENTS IN CLASS.

But to return to the students in the corridor, we have walked back and forth for perhaps half an hour, talking of numerous subjects, which, indeed, surprise one, when he considers the age of those to whom he is talking. Quite beyond my expectations I found these young fellows able to talk very intelligently upon the Russo-Japanese war, upon the Morrocan situation, then rapidly approaching a crisis, in fact, upon all the current international affairs, as well as upon those which more nearly concern the condition of Spain itself. We are still engaged in talking, perhaps about the latest riot in Catalonia or about the project of abolishing the Consumos, the unjust direct tax upon foodstuffs, when a bell rings, signaling the close of one class and ten minutes before the beginning of another. One of the uniformed guards comes up with an enormous key (for during class hour the room is locked), opens the very heavy doors leading into the recitation halls and the classes just dismissed tumble out into the corridor. Those with whom we have been talking now range themselves in two lines or columns leading diagonally away from the entrance of the classroom in which they are to meet. They wait thus for a minute or two till the last of the students of the former class have come out, followed by their professor, and then stand at salute while their own professor comes down the corridor from his office, bowing to recognize the attention shown him. As soon as he has entered the classroom, order disappears again and the class hurries in to their seats.

The class room itself is arranged in the style of a half amphitheatre, with a raised platform in the center space at the bottom. Upon this platform, behind a heavy oaken table, the professor takes his seat in a massive high backed chair. He is dressed in a long

black academic robe without a hood, but lined and trimmed with velvet indicating the color of the department of the college to which he belongs. He wears a cylindrical cap of black material about three inches high, finished with a short tassel of the same color as of the trimmings of his robe. At the touch of another bell he takes off this cap and the class comes to order. Today we have a lecture, in general outline it does not differ much from the rule in American universities, but on the whole, the manner of the presentation, the catagorical way in which statements are made and the finality with which authorities are quoted, makes a foreigner think that there is perhaps a little lack of the true academic standpoint. The exposition is, however, clear, and the subject matter presented is seldom dry.

The most interesting, perhaps, of any of the classes are those treating of Spanish history, especially of the modern history of the country. There is no mincing matters in these lectures, the professors frankly face the fact that Spain has fallen from the position she once held in Europe, nor do they pretend that she can ever regain that place. They try to show, rather, the causes for the decline, to show that they have really no relation to characteristics of the Spanish people themselves, but were brought upon the country through bad management, through too much prosperity, and (the admission could not but surprise one) by the crushing out of the agricultural and industrial interests, through the exaggeration of the clerical and the military. The example again and again brought before the students was that of the Low Countries, the colonies Spain lost first and which, so it was insisted, had, within themselves, no greater possibilities of development than the peninsula.

The lectures, in general, proved one of the most satisfactory things gotten in a trip to Spain. They did much to dispel the common idea that Spain is now decrepit and did much to make one believe, as the students believe, that there is in Spain still the possibility of creating a strong national life, even though the predominance of the country as the first power of Europe has gone forever.

Another day, perhaps, we attend a recitation. These do not please us so well. There is too much rote learning, too much unquestioned acceptance of statements of textwriters and too little of the broader view that can be acquired only by extensive reading. One feels instinctively that the recitation represents simply cramming for the day. Indeed, there are no term tests given in the University. All classes are at an end in May, the only examinations being held in June and July, and for these the student prepares by a two months' siege under tutorship.

THE STUDENT OUT OF CLASSES.

In contrast to Germany and the United States, the Spanish student has no distinctive societies. There are no fraternities corresponding to those in our colleges, nor are there any of the large societies of the German universities, semi-military, semi-social in character, such as Borussia, or the Normania. The only organizations are informal groups not well defined in membership but which still play an important part in student life. Indeed, the Spanish student seldom goes anywhere alone, but prefers to visit almost all his places of amusement in groups of five or six.

Surrounding the university on almost all sides there have grown up numerous places of amusement dependent upon the students and to these they often go during the hours between their classes, which are scattered through the day, with no apparent reason, from eight o'clock in the morning till six o'clock at night. Pool and billiard rooms are the sorts of amusement most popular, though it is in the restaurants in connection with these that the majority of the time is spent. These are of various character and prices but the cuisine in all is distinctively Spanish. Since the classes run on into the afternoon, large numbers of the students, especially those who live far away from the university section, take at least the noonday meal here. More exactly, this meal comes at eleven o'clock and consists usually of a highly seasoned broth followed by a tortilla, which may be one of forty-seven or more varieties. These tortillas are omelets of various sorts, indeed, so numerous are the varieties that the foreigner must often find himself unable to state whether he has ever seen one of the kind before him at another time. This course is usually followed by a meat, a few potatoes and *garbanzos,* a sort of chick pea, the characteristic vegetable of Castile, which forms the usual substitute for potatoes throughout the central provinces of Spain. The meal is finished with cheese, chocolate, fruits and cakes.

In case you dine here on a Wednesday or a Saturday you may meet with another characteristic Spanish dish which includes the following diverse ingredients: The basis is boiled rice, and in this are put red peppers, small clams cooked in the shell, river crabs cooked whole, small pieces of ham, and various sorts of sausage. The whole is flavored with saffron. Though this mixture may look forbidding on paper and looks so when one first sees it on the table, it is nevertheless a truly appetizing dish. On all these restaurant tables, as is the custom regularly throughout Spain, there are to be found tall decanters of Valdepeñas wine, for the Spaniard, even the poorest, never lacks wine upon his table.

In the evenings these same small groups of students of which we have spoken have meeting places on the chief streets, leading out of La Puerta del Sol, the chief plaza of the city. Here they come together about eight o'clock and walk around to see the sights or to talk together, much as they do in the university itself. Two streets in particular, the Carrera de San Geronimo and the Avenida de Alcalá, are favorite centers for these student meetings. Here, too, they meet on fiesta days and to watch the celebrations of the Christmas season or All Saints' day or any of the numerous feast days that encumber the Spanish calendar.

In these groups also the student meets to arrange his visits to the theater, to the bull fights, especially the Novillos, where young bulls are fought, but not killed. There is afforded the greatest opportunity for the bull fighter to indulge in buffoonery, of which the student has a keen appreciation. In these groups, too, he often attends, be it said to his credit, the sessions of the House of Deputies and the Senate to follow the stormy meetings that are always a part of Spanish politics.

THE STRIKE.

The queerest exhibition of student peculiarities which occurred during my stay in Spain was the student strike involving the whole university. Such things are of by no means unusual occurrence in Spanish schools. The origin of this one was as follows: One of the professors, a certain Doctor Piernas, who had the reputation of being a chronic grouch, had difficulty in keeping order in his classes. Three of the students after repeated warnings were told that if they

again made a disturbance they could not attend his course. Shortly after they offended again, and the faculty in support of the professor excluded them from his room. The class then arranged that it would try to have them reinstated on the ground that the disturbance was not their fault alone. They appointed a committee to make a suitable apology in person to the professor. The committee waited on him at his house and sent up to him a note with their cards, stating the object of their coming. The professor refused to see them at all and sent back their cards by the servant. At least this is the students' side of the story and the only one which I heard. The next day the whole class went on strike. The faculty held a meeting and ordered them to attend class or be suspended. Then the entire college department, and the next day the entire university, refused to attend lectures, and as if this were not enough for one week the universities of Valladolid, Salamanca and Barcelona actually struck in sympathy.

The method of procedure adopted was peculiar. Every student came daily to the university buildings and spent the time talking in the corridors and aulas. When the time came for his class to meet he ranged himself as usual in the column outside the door, the guard opened the door, the professor entered the class room but no students followed him. After waiting five or ten minutes, the professor in embarrassment came out again and went to his office, the guard locked the door and the students dispersed. This procedure was regularly kept up day after day until the time for the eleven o'clock meal. Then after dinner the groups came together to go to the sessions of the congress or to visit the bull fights or the Prado art museum or any of the other objects of interest in the city. From time to time mass meetings were held, at which attempts at compromise were made, but which usually merely gave expression to passionate discussions of the wrongs alleged to have been suffered. The importance given to the strike by both the press and the government seemed out of all proportion to its real significance, for after it had dragged on for a space of two weeks—beginning the first week in November—the newspapers actually issued student editions with the latest details of the strike and extended declarations of opinion by the various student leaders.

Even the minister of education was drawn into the squabble. The opposition party in congress demanded to know what he intended to do about it, and tried to make this a political issue upon which to test the strength of the administration then in power. This went so far that the minister of education actually entered into negotiations with the students to ascertain upon what terms they would consent to go back to classes. After several reported agreements which were always denied the next day, the Christmas vacation arrived with no solution of the matter. After Christmas, though the position and claims of each side had not changed, both were anxious to have the matter drop. Professor Piernas was willing to grant the privilege of reinstatement to the three students who had created the disturbance provided he were not asked to make any explanation of his curt refusal to receive the committee, as had been originally demanded by the students. And the students on their side were willing to let the matter drop if they secured merely the reinstatement. This was the commonplace ending of the strike which for a time threatened to involve more than the University of Madrid itself, and on one occasion seemed destined to become a real political question.

WHAT THE STUDENT IS TAUGHT.

One cannot but be impressed both in listening to the lectures given and to the conversation among Spanish students with the intensely nationalistic character of the education which the government offers them in the greatest of the Spanish universities. There is a distinct effort to make the student see everything from under a red and yellow awning, to make him feel the bearing of each question on Spanish rather than Catalonian or Andalusian affairs. Spain and her part in affairs are always emphasized. To the Spaniard there still remain but three great countries in Europe: England, France and Spain, and it is a matter of continual pride to him that the Iberian languages and civilization cover today more territory than any other language and civilization with the single exception of English. Though political control of the Spanish colonies has passed away forever, the Spaniard definitely looks forward to the time when Spain shall, from a literary and educational standpoint, dominate the whole of South America, as English civilization dominates the scattered colonies of the United Kingdom. There is in this no desire to discount the disadvantages of present conditions. The disaffection of Catalonia which would prefer its own independence and the clamor for old special rights in Navarre and the Basque provinces are recognized, but are, it is claimed, less insistent factors in the politics of Spain than was the case a generation ago, and the government, whatever may be its failures to accomplish specific reforms, is determined that there shall be in the future a United Spain, an Espana centralizada. The progressive party, which is determined to create this new Spain east of Cadiz, not west of it, is the one both influenced by, and influencing, the new movement in educational circles in the peninsula. Through their influence, and the efficient leadership of the delegates from the northeast provinces, the appropriations to make the universities true instruments of the state have steadily grown. The University of Barcelona has been enlarged to become the truly modern school in Spain, and the University of Madrid has been created to make the young men of all provinces realize the unity of the interests of the local and central governments. The improvements in education and the improvements that have actually been made in government are intimately connected, they are mutually cause and effect.

With the increased importance given to engineering education, has come a realization of the possibility of making Spain as productive a country in the future as it was in the past by means of modern engineering improvements. A beginning has been made in plans for making a return in Spain to that condition of cultivation which made the Moorish occupation such a brilliant period. Already, canalization projects have been carried through for reclaiming large districts in Castile and especially in Aragon, Catalonia and Navarre. The harbors of the country though not naturally favorable are steadily being improved so as to accommodate the large ships of present day ocean commerce. In agriculture, too, improvements are being made. Reforestation projects involving the buying of large areas of land now practically unoccupied are being carried out. And a system of forest protection similar to that in force in Germany is to be installed. Modern methods of cultivation are being introduced with astonishing results, notably in the Valencian lowlands, where also a system of irrigation approaching in perfection that formerly in use by the Moors, is in operation. Especially in the southern provinces mod-

ern agricultural machinery is taking the place of the apparently economical, but in reality expensive, hand labor.

In improving the methods of taxation, also, the universities have taken a part, not only in creating public opinion but also by drafting tax laws which shall distribute the burden more equally. Gradually a tariff system, which shall protect home industries, is being put into force and the old oppressive system of direct taxation is being removed. In all these ways, the new progressive party, aiding and aided by the new educational movement, is laying the basis for a stabler government than Spain has enjoyed for centuries. It is becoming clear, even to the Spanish themselves, as it has long been to many outside of Spain, that, after all, the dependence of the kingdom for its prosperity must be upon itself, and that the loss of colonies, far from being a national misfortune, is really a blessing in disguise, for now the ambitions and enterprise of the youth of Spain are turned, not over sea, but to the development of home resources. The youth of the land are being encouraged to look forward to the time when Spain again shall be as she was during the Roman occupation, a wheat exporting country, and again, shall be as she was under the Moors, the center of an important manufacturing industry. It must not be supposed, however, that these new forces are as yet dominant in the kingdom, or that they will become so in the near future. Spain still has a weight of illiteracy, religious prejudice and false social traditions which must be outgrown before the new movement can become the controlling factor in national life.

The condition of the country at the present time to me is typified by a picture I saw one afternoon in Cadiz, when walking along the shores of its beautiful harbor. Seated on the sea wall were an old man and his son, of perhaps fifteen years. The old man was brown and sear and was looking out over the sea as if searching for something elusive but of great attraction, while the son was looking inland toward the workshops and warehouses which indicated the location of the manufacturing and commercial interests of the city. To me, the one dominated by tradition, living in the past, the shell of his former self, with all his thoughts on a condition of affairs which had passed away, seemed typical of that portion of the Spanish people who still cling to the thought of Spain's former power and persist in dreaming dreams of the past rather than facing the present. The boy, on the other hand, was interested in what is going on now. He looked to the factories and the mill, as concerning him more intimately than could any of the wealth from over seas. He was typical of New Spain, of those influences which are trying to regenerate her, to bring her back, not to the position of a world power, but to the position of a strong national state, rich in resources, industry and culture.

A Book

He ate and drank the precious words,
  His spirit grew robust;
He knew no more that he was poor,
  Nor that his frame was dust.
He danced along the dingy days,
  And this bequest of wings
Was but a book. What liberty
  A loosened spirit brings!

—*Emily Dickinson.*

Helps To High Living

SUN.—The good in a man's spirit will not suffer itself to be overlaid, and rarely or never deserts him in the hour of need.

MON.—We cannot answer for ourselves before we have been tried. But it is not so common a reflection, and surely more consoling, that we usually find ourselves a great deal braver and better than we thought.

TUES.—To know what you prefer, instead of humbly saying Amen to what the world tells you you ought to prefer, is to have kept your soul alive.

WED.—Those who stand still are always timid advisers.

THURS.—There is an upright stock in a man's own heart that is trustier than than any syllogism.

FRI.—Every bit of brisk living, and above all when it is healthful, is just so much gained upon the wholesale filcher, death.

SAT.—The most beautiful adventures are not those we go to seek. —*Robert Louis Stevenson.*

Evening Prayer

Take unto Thyself, O Father,
  This folded day of Thine,
  This weary day of mine.
Its ragged corners cut me yet—
O still the jar and fret!
Father, do not forget
  That I am tired
  With this day of Thine.

Breathe Thy pure breath, watching, Father,
  On this marred day of Thine,
  This wandering day of mine;
Be patient with its blur and blot,
Wash it white of stain and spot.
Reproachful Eyes! Remember not
  That I have grieved Thee
  On this day of Thine!

—*Elizabeth Stuart Phelps.*

No Longer "Without a Country"

It would be little remarkable if the children of some of the immigrants entering New York harbor, notably those sad-eyed little ones escaping from the terrors of eastern Europe, should feel themselves, through no fault of their own, in the position of that misguided man whose repudiation of his country and subsequent miseries have been imagined and immortalized by Edward Everett Hale.

But when these bewildered boys and girls "without a country" leave Ellis Island behind them, and enter the great educational palaces maintained by the metropolis, what a change must begin in the childish consciousness! How like "a dream come true" must it seem to them when they find themselves in the wise, patient and friendly hands of the teachers employed by the city to transform the polyglot throngs consigned to its care into little sons and daughters of the Great Republic!

Think of a class composed of children of twenty-two different nationalities, which has learned in six months' time to read English! For not only by their genuine affection for the flag of their new country, but by the remarkable progress made in many instances, do these children—whom one hesitates longer to call "foreigners"—show their appreciation of the greatest gift of the republic to all her children, adopted and native—the gift of a free education.

Especially interesting is the fact that Doctor Hale's "The Man Without a Country" is quite generally used as a text-book on patriotism in the schools where the children of the immigrants flock. The story of wretched Philip Nolan is a means greatly valued in impressing upon the consciousness of the child that every American owes an almost incalculable debt to his country—"Land of the pilgrim's pride."—From *The Youth's Companion.*

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THE FIELD

"The World is my Country, to do good is my Religion."

Foreign Notes

THE INTERNATIONAL CONGRESS FOR THE OBSERVANCE OF SUNDAY.—On September 27-29, or almost simultaneously with the liberal religious congress in Boston, workers in the cause of Sunday observance as a day of rest will hold their twelfth international congress at Frankfort on the Main. This will be the second of these international congresses in Germany, the first having been held in Stuttgart in 1892. Since that time, says the call for the Frankfort congress, there has been gratifying progress to record. In many countries laws regarding Sunday rest have been passed, notably in Austria in 1895, Roumania in 1897, Denmark in 1904, Spain and Switzerland in 1905, Belgium and France in 1906, while similar legislation is in preparation at the present time in Italy.

In Germany much has been accomplished. In the postal administration of the empire reforms have been instituted along the lines advocated by the promoters of Sunday rest. The law of 1892 brought the Sunday rest into commerce, but the extensive powers of municipal authorities have thus far made its application somewhat unequal.

The call for the congress states the hope of its promoters to be, not merely a general extension of Sunday rest, but also advance in the wise use of it. Laws alone, it says, are insufficient, particularly where, for one reason or another, there is a lack of courage to set reasonable limits to the liquor traffic. The desire is that the day of rest prescribed by the law should be wisely observed, that the Christian observance of it should be seriously considered, and that, in connection with the social aspect of the question, its ethical importance should not be overlooked.

Appeal is made to governments, to civil and ecclesiastical authorities, to all administrative bodies, to societies of public service, chambers of commerce, commercial, social and religious organizations, employers, employees and laborers, to all, in fact, men or women, who have the welfare of the people at heart, asking their participation and support for the Frankfort congress.

The call is signed by the chairman of the executive committee of the International Federation for the Observance of Sunday, H. Gambini, of Geneva; the chairman of the committee of organization of the congress, Dr. von Kirchenheim, professor of law at Heidelberg, and the chairman of the local reception committee, Rev. M. Jaeger, of Frankfort; also by eighty-nine notabilities of Germany, three of Austria-Hungary, two of Belgium, one of Denmark, four of France, four of Great Britain, two of Holland, four of Italy, one of Norway and eight of Switzerland.

The membership fee, entitling one to a copy of the proceedings, is 5 marks ($1.25), and all men and women are eligible to membership, whether able to attend in person or not.

L'Ami du Dimanche, the little sheet published by the Swiss section of the International Federation for the Observance of Sunday, as a supplement to the *Signal de Genève*, gives eight pages of valuable matter regarding the Sunday observance movement, including some account of the eleventh congress, held at Milan last October, with the resolutions there adopted.

One of the most notable things in the paper is a summary of the long and often repeated efforts made to secure a Sunday rest for workmen engaged on tunnels. The early replies to these appeals were simply an emphatic *nonpossumus* on the part of engineers, contractors, etc., nor were they any more successful in persuading the federal authorities to make the incorporation of a Sunday rest clause a prerequisite to all tunnel concessions. Great was the gratification, therefore, on receipt of a letter from Mr. Ed. Sulzer-Ziegler, engineer of the great Simplon tunnel, telling of the experiments voluntarily made by the directors of this gigantic undertaking in the direction of Sunday observance.

This letter, dated at Winterthur, November 10, 1905, is too long to quote in this place. It appears from it that there was from the very beginning a feeling on the part of Mr. Sulzer-Ziegler and his colleague, Colonel Locher, that it was eminently desirable to suspend work as far as possible on Sunday. In the early years, however, they were prevented from trying to do so by opposition on the part of the laborers themselves, on the southern side, by the unwillingness of the Italian authorities to allow it. Finally the experiment was made, early in 1900, with the workmen on the north-

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ern, or Brigue, end of the tunnel, of allowing a free Sunday once a fortnight. This worked so well that a year later work was suspended every Sunday, except for those engaged in actually drilling for the advance, and even these were all given one day of rest each week. In this way the opposition was gradually overcome, until at last the same policy was adopted at the southern end. The fears of the Italian authorities that it would result in an increase of disorder and crime proved quite unjustified. If, at first, not all made the wisest use of the holiday, improvement was very soon noticeable, a betterment in both health and morals. Experience has proved that the free Sunday is a rest and a benefit and that it is as possible to give it in work of this nature as any other. These gentlemen are so convinced of this that they unhesitatingly recommend that it should be made compulsory.

Armed with this weighty testimony in support of their contention the Federation for Sunday rest again approached the Swiss federal authorities and this time secured the incorporation of the Sunday rest requirement in all future tunnel contracts and concessions. This result, after twenty-seven years of discussion and conference, is most gratifying. M. E. H.

He—"When I get there, darling, shall I telegraph?" She—"Why no, dear; if you get there all right, I don't think there is any need of going to that expense. Just telegraph if you don't." —*Standard.*

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Benjamin Fay Mills will visit the middle western and middle states on an evangelistic trip for two months, commencing October 15. Mr. Mills expects to remain in a city from one day to one week, delivering addresses on the larger spiritual thought and the incentives to personal consecration to the spiritual life, in such fashion as will tend to strengthen the work of pastors and churches. Mr. Mills' work will be entirely constructive and should be helpful to our liberal and liberal orthodox churches. Any who would be interested in receiving a visit from Mr. Mills should address him, without delay, at Station M, Los Angeles, Calif.

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